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poned until motherhood is *adequately* protected by insurance or endowment, until all women have the knowledge of birth control and all young people a responsible and decent sex education. It may be that, in the words of Mr. Walter Lippmann: The family has survived all manner of stupidity. It will survive the application of intelligence, but as Mr. Haynes points out, the family is being subjected to immense strain by present conditions. Quite apart from feminism, an increasing number of men are finding the only legally recognized form of sex-relationship quite beyond their means; and in Europe the shortage of young adult men after the war will be a further disintegrating factor. Yet in England the forces of apathy and reaction continue to oppose all attempts to alter laws which resemble nothing but a revoltingly indecent and cruel practical joke and are as indefensible from the standpoint of Catholicism as from that of rational humanity; just as they annually waste thousands of infant lives, and maunder over the declining birth-rate. Probably any change for the better depends on a far greater amount of conscious "direct action" than English people at present contemplates. I believe the society of the future will recognize the extreme variety of emotional ideals and proclivities in human beings; and I hope Mr. Haynes will find time to expand the ideas presented in this book still further, to turn his very vigorous, versatile, original mind and knowledge of books and men, on the *whole* fabric of superstitious humbug and commercialized waste. His firm clear sense of vital values is much more characteristic of the French than the English mind.

F. W. STELLA BROWNE.

London, England.

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#### SHORTER NOTICES.

NEW ESSAYS CONCERNING HUMAN UNDERSTANDING. By Gottfried Wilhelm Leibnitz. Translated by A. G. Langley. Chicago and London: The Open Court Publishing Company, 1916. Pp. xix, 861.

This translation of Leibnitz's important book, the *Nouveaux Essais*, and other pieces, is appropriately republished under date 1916, which year marks the two hundredth since the great philosopher's death. The new publisher is the Open Court Publishing Company whose efforts in making philosophical classics available to many readers merit the highest commendation. The present volume, though printed from the same plates, is nevertheless an improved book. The paper used is thinner and the large bulk of the first edition is considerably reduced. There is an addition in the way of a portrait of the philosopher from the well known series which the Open Court Company published some years ago. One is espe-

cially moved to note any improvement in the external makeup of the book because of the unfortunate failure to make any change in the serious defects of the translation as first issued.

J. K.

HYGIENE IN MEXICO, A STUDY OF SANITARY AND EDUCATIONAL PROBLEMS. By Alberto J. Pani. New York: G. P. Putnam's Sons, 1917. Pp. xi, 206.

The ethical problems presented by conditions in Mexico are many in number, and deep rooted in their implications. Knowing that morality is a function of actual life conditions, one is not surprised at the intolerable and disgraceful disrespect for life and property in Mexico. Being an engineer, Mr. Pani attacks his problem from the hygienic standpoint. He finds that the City of Mexico taken as an example is the most unhealthful city in the whole world. The coefficient of mortality is three times that of American cities. The general problem of education is a pressing one, and the terribly unsanitary conditions may be attributed to ignorance. This problem is closely related to the fact of the extreme poverty of the people. Mr. Pani recommends the intellectual and economic improvement of the people in order to bring about healthful living conditions in the Republic.

J. K.

NICHIREN, THE BUDDHIST PROPHET. By M. Anesaki. Cambridge: Harvard University Press, 1916. Pp. xi, 160.

This is the very interesting biography of a Buddhist prophet of the thirteenth century. Nichiren is a man of extreme human sympathy who devotes his life to the purification of Buddhism in Japan, and the spreading of the gospel of the Lotus of Truth. This little volume will prove instructive to those who wish to know something of the life of Japan in the thirteenth century.

J. K.

PSYCHIC PHENOMENA, SCIENCE AND IMMORTALITY. By Henry Frank. Boston: Sherman French and Company, 1916. Pp. 543.

This book is offered as a scientific solution of the problem of immortality; the author claims to establish the truth of immortality on a physical foundation. He attempts to account for "extra-normal" phenomena (psychic) as the work of an agency which is a refined substance. The substance is the secret seat of the psychic energies, and may survive the body. Mr. Frank believes the recent discoveries in radio-activity may be interpreted to support such a view as he holds. This book may be taken to be typical of a literature which by an uncritical web of intellectual dross spun about a core of fact does serious harm to the progress of knowledge. Many persons are misguided by the apparently scientific nature of the material, and are led into absurd beliefs.

J. K.

THE OLD TESTAMENT IN THE LIGHT OF TO-DAY. By William Frederic Bade. Boston and New York: Houghton Mifflin Company, 1915. Pp. xxii, 318. Price, \$1.75 net.

This very readable account of the development of the Old Testament religion and ethics is not designed primarily as a scientific contribution but

is rather addressed to those who are somewhat perplexed by the ethical crudity of many parts of the Old Testament.

The aim is to show such readers that the Old Testament is not all one piece but represents a religious and moral growth of several hundred years. The general point of view, and much of the detail, is familiar to scholars, but it is extraordinary that so little attempt has ever been made to present the actual morals of the people of Israel in genetic fashion for the general reader.

Considerable attention is given by the author to the general nature of tribal morality, to the interaction between the nomad and agricultural situations, and to the influence of the political organization. The account closes with the Exile and does not take up the remarkable reconstruction that took place in consequence of that crisis.

**THE SOCIAL LEGISLATION OF THE PRIMITIVE SEMITES.** By Henry Schaeffer, Ph.D. New Haven: Yale University Press. London: Humphrey Milford; Oxford University Press, 1915. Pp. xiv, 245. Price, \$2.35 net.

This work, growing out of a thesis at the University of Pennsylvania, brings together the social legislation of the Early Semites from the Old Testament and comes chiefly from Mohammedan sources.

Some of the chief topics are Patriarchy, Agnation, Next of Kin, Slavery, Interest, Pledges, Poor Laws, The Year of Jubilee, Ezekiel's Plan of Allotment, Taxation and Tribute. Among the early Semites there was, of course, no such distinction between law and ethics as has come to pass in modern times and the student of ethics will find here much material in convenient form.

J. H. T.

**FAITH OR FEAR?** An appeal to the Church of England. London: Macmillan & Company, Ltd., 1916. Pp. xii, 264. Price, 3s. 6d. net.

The outbreak of war produced a certain revival of interest in religion; but it has been evident to many people that the Church has not been able to use this opportunity. What is the reason for her failure? The answer given by this little book is that the Church is hampered by formalism and tradition, and corrupted by worldliness. It consists of papers written from a personal point of view by five churchmen, and is both courageous and interesting. It is true that the reader will not find a careful exposition of underlying causes of decay, but rather an enthusiastic attempt to revive the spiritual mission of the Church and a far-reaching denunciation of those evils within which have rendered her ineffective. Thus Mr. Hankey attacks the narrow interpretations imposed by sections of the Church on the doctrine of the Virgin Birth and the Incarnation; Mr. Palmer pleads for more enthusiasm and for the abolition of formulæ, and believes in a progressive and evolutionary theology. Mr. Anson and the Reverend Lewis Donaldson criticise the timid aloofness of the Church from social and political problems—especially from the Labour question, and the latter sees in the ideal Church a democratic institution, uncorrupted by Erastianism. Finally in a paper called the "Test of Living Experience," the Editor, the Reverend C. H. S. Matthews appeals to the Church to give up her perpetual divisions, to purge herself of hypocrisy, and to realise an essential comprehensiveness and freedom.

The whole book suffers from the usual defects of latitudinarian thought: the tone of each paper is so individualistic that the message lacks in part not

only cohesion but sanction and authority. Some of the authors recognise that their interpretations of doctrine are unusual; at the same time Mr. Matthews admits that there is authority in interpretation. The difficulty in the Church of England has always been to discover where the seat of this authority is. We confess to the belief that until there is evolved some intelligible power in the Church that will demand the assent of the majority of her members, the spirit of freedom will not approach that ideal which sincere and liberal-minded men like the authors of this book regard as the hope of the future. What the spirit is, which should inform that authority, is another matter; and here we share the point of view of our authors. They write "In the Hour of Self-Criticism and Repentance," and their message is intended especially for churchmen. They insist rightly on the spiritual need of the Church rather than on her ethical teaching. For the moral force of a religious institution is derived from that spiritual exaltation which sets it before men's eyes as a "*beseelte Gesellschaft*" and exhibits (in the words of Mr. Hankey) "not controversy, but demonstration, not logic but power."

A. E. F.

London, England

**THE PROBLEM OF PERSONALITY.** A Critical and Constructive Study in the Light of Recent Thought. By Ernest Northcroft Merrington, M.A., Ph.D. London: Macmillan & Company, Ltd., 1916. Pp. x, 229. Price, 5s.

There was probably never a time when philosophy, in the technical sense of the word, appealed to so small an audience as to-day. The mind does not "bite upon it": psychology, criticism, history flourish; speculation declines. There is more than one reason for this. The old Ontology is waterlogged; the great German System Schools, while they vastly extended the outlook of the human mind, fell more and more (it seemed) out of touch with the actual; and what may be called the "stopgap" substitutes for Philosophy—Associationalism, Pragmatism, Vitalism, etc.—leave the impression of being temporary expedients, and of evading the real issues. *Mox illos sua fata manent majore sub hoste*: the stubborn core of reality outlasts both systems and expedients. Whether we call reality a shadow thrown by mind, or mind a shadow thrown by reality, both are "ever with us"; neither can be got rid of by being ignored.

The author states his main thesis succinctly: "The present work represents an effort to state the problem of Personality in relation to some of the fundamental truths of philosophy and theology."

The first part of this book is occupied with an examination of certain views of the Self held by recent philosophers in Britain and America—James, Bradley, Royce, Howison, Schiller, H. Rashdall and Pringle-Pattison; the second is a thesis, published with the authority of the Division of Philosophy of Harvard University, by which it was accepted as part of the author's work for the degree of Doctor of Philosophy. The former is solid, ingenious, and suggestive; the latter is an important contribution to modern speculative thought.

"The part of your thesis which hits me hardest," wrote William James to the author, "is the remarks on Experience." For "like a great snow-storm this vague concept has buried beneath a colourless and uniform surface the various grades of reality and the chief problems of philosophy." The unanimity of widely differing schools in adopting it as a starting point "is not really an evidence of the value of the concept as used; it is rather an

incentive to the critic to point out the vagueness and ambiguity of the term, and to see in it one cause of the present-day confusion in metaphysics." The Self—"ever the most difficult concept for metaphysics and the most recalcitrant fact for science"—has been the chief sufferer. For the notion of Experience is, and will remain, ambiguous till its implication of Selfhood is recognised: what experience signifies is "the content of consciousness—the stream of objects as present to the Subject, or Subjects, whose experience it is."

From this analysis of Experience the meaning of Personality and its related concepts is derived. The position that Self is real and the true basis of reality follows: and the discussion of the Metaphysic first of Existence and then of Values leads to an exposition of the Metaphysic of Reality, the whole pointing to the conclusion that, while existing criticisms of Monism are themselves open to criticism, Monism, at least as it has been presented to us, is no solution of the problem of speculation. Dualism is, we may believe, not final: but, so far, the element of duality has not been overcome.

A. F.

Ashby St. Ledgers, England.

ESSAYS IN WAR-TIME. Havelock Ellis. London: Constable & Company, Ltd., 1916. Pp. xvii, 256. Price, 5s. net.

The sanity and integrity of Dr. Ellis' vision and his accurate analysis of some of the shibboleths of "biology" and politics (as expounded by the pulpit, the halfpenny press, and other stupefying and corrupting agencies) will, of course, be much resented. But the immediate urgency, as well as the profound intrinsic importance of the subjects of these *Essays* should ensure them attention and discussion; and the writing is delightful in its subtlety and distinction, its wealth of suggestion and implication, and deep quiet humour. The three concluding articles on Birth-Control and the close-packed little Essay on "Marriage and Divorce" are particularly fine, in their characteristically unflinching and beautiful treatment of sexual subjects. "Masculinism versus Feminism" stresses a point which many feminists are apt to forget, that a real civilisation should give scope for the mental and physical strength, initiative and invention of men, as well as for the special qualities of women. "Eugenics and Genius" and "The Production of Ability" are penetrating exposures of current generalisations and dogmatism, and show the need for careful and *individualised* biological research. The Essays dealing with the War, though admirable in tone, are less clear and sure in touch than the rest.

F. W. STELLA BROWNE.

London, England.

TOWARDS A SANE FEMINISM. By Wilma Meikle. London: Grant Richards, Ltd., 1916. Pp. 168. Price, 3s. 6d. net.

An insistent argument that for women the way to enfranchisement lies through efficient organization in trade unions, and entry into commerce and business on a large scale. It is a pity this theme is not worked out in more detail on the affirmative side. The criticisms of the Pankhurst psychology, and the snobbish, pretentious fraud of the Higher Education for Women at the older universities, are admirable and much to the point. The style is clear and terse, with a graphic pictorial quality, but Wilma Meikle should beware of facile antitheses and off-hand dogmatism. She

often sacrifices accuracy to effect in the later Wells manner. She might have illustrated official suffragism's bondage to humbug, by the manner in which various leaders hastened to denounce and repudiate the *Free Woman*, at the challenge of Mrs. Humphry Ward. She brings out the immense variety of temperaments and theories among suffragists, as regards sex, but is quite priggishly pessimistic about the Hetaira type.

F. W. STELLA BROWNE.

**THE PSYCHOLOGY OF RELAXATION.** By George Thomas White Patrick, Ph.D. Boston and New York: Houghton Mifflin Company, 1916. Pp. 280.

In this book important matters are treated from a scientific point of view but in a very readable style and delightful manner. Play, sport, laughter, profanity, alcohol, and war are considered. All these illustrate in the author's view one fundamental law, that of relief from the stress and tension which characterizes our modern life. Such a treatment is far more fundamental than the ordinary attitude of the reformer on the one hand or the unthinking and optimistic promoters of efficiency and intensity on the other. The book is a well-timed reminder that the human machine has certain inherent limits and that we need to consider our whole system of life and education from the point of view of these limits.

J. H. T.

**PHILOSOPHY: AN AUTOBIOGRAPHICAL FRAGMENT.** By Henrie Waste. New York: Longmans, Green and Company, 1917. Pp. 274. Price, \$1.25.

In this book an American girl tells the story of her search for a unifying and integrating of her own personality and of her conception of the world through the study of philosophy. In Freiburg she comes to love a fellow student with whom she works and talks. And though she attributes to her love no more than a quickening of her philosophical processes, one finishes the book with a strong sense of the truth of Bradley's aphorism: "To love unsatisfied the world is a mystery which love satisfied seems to comprehend. The latter is wrong only because it cannot be content without thinking itself right."

A. B. A.

#### BOOKS RECEIVED.

**ABBOTT, EDITH, and BRECKINRIDGE, SOPHONISBA P.** Truancy and Non-attendance in the Chicago Schools. A Study of the Social Aspects of Compulsory Education and Child Labor Legislation of Illinois. Chicago: The University of Chicago Press. Pp. xxiii, 472. Price, \$2.00 net.

**BOODIN, JOHN ELOF.** A Realistic Universe. An Introduction to Metaphysics. New York: The Macmillan Company, 1916. Pp. xxii, 412.

**BRASS, THEOPHILUS.** A Chapter from the Story of Pauline Parsons. Ashland, Mass.: William P. Morrison, 1916. Pp. 72.

**CADY, BERTHA CHAPMAN, and MOSHER, VERNON.** The Way Life Begins. New York: The American Social Hygiene Association. Pp. vii, 78. Price, \$1.00.

**CARUS, PAUL.** The Dawn of a New Religious Era. Chicago, London: The Open Court Publishing Company, 1916. Pp. vii, 128. Price, \$1.00.

**COE, GEORGE ALBERT.** The Psychology of Religion. Chicago: The University of Chicago Press. Pp. xvii, 365. Price, \$1.50 net.